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Transcription Room

M1984

Lunch Barn

Sunday January 17, 1971

LUNCH

MR. NYLAND: So, while you drink your coffee and enjoy the meal, we can talk about a few mundane things, This being the last Sunday before my little trip - I start to call it now/^alittle trip because I will be back before you know it. At the same time I will be away for two weeks and, logically, it is of concern to me because usually, in thinking about it, I have to consider who is there to take responsibilities and then lugubre as I am every once in a while in my thoughts, I say what happens when I die? I'm so afraid for this group, like I would be probably for any kind of a group, but since I know a little bit about the different members of this group, and also what is a human quality, there is what we call in German a 'Streberei'. The translation of that is: striving for power. And it creeps into any person who has a responsibility and who tries to discharge it and perhaps quite well in the discharging, but then turning the credit on himself. And it creates, for him, a desire for more power even if he doesn't realize that he is engaged in that kind of a psychological process. And when now, as I see it, I would like to leave responsibilities to different people, simply because there is no one person to take all of it, it simply means that there has to be an understanding

between the people who are responsible, and in the first place, understanding their responsibility in such a way that they do not form a clique and that they do not become jealous of what someone else is supposed to do. ~~I simply~~

I simply say that these tendencies are very general and they are human and they are of course rooted in selfishness, and sometimes they become very misplaced when the totality of what is the sanctity of a group is at stake. And, although it may be quite easy to say that I wish for myself solidity, when it has to expand and becomes solidarity among the members, then there is always the chance ~~that~~ of that kind of discrepancy, and quite unconscious. Because if it were conscious, people could safeguard against it and then see themselves, and recognize afterwards in a serious and honest consideration of what they have done, actually come to a conclusion that perhaps they were a little bit too forward or perhaps too conceited, or too over-powering. If they don't do that and don't do it in accordance with the rules of objectivity, you will have, within a very short time, after I die, a terrible mess on your hands and it will become clique-ish even without your wish. And it is always this patronizing idea of someone who is in a little power, that he then needs so-called friends which he then places in power next to him, a little below, but nevertheless they fulfill a function so that then the person who originated it can be admired.

Why Gurdjieff talks many times about that kind of self-love and vanity is so obvious for anyone who knows a little bit about human nature. And when there is, you might call it, a growing concern and that certain things are already attended to, and that it gradually starts to grow up, it is logical that a person is interested in the continued growth, but it must never be at the expense of someone else who also has similar ideas. And it is so essential that you understand that each person must have his or her place, and then fulfill the

responsibilities for which they are adapted, and where they then wish to make, out of that responsibility, a contribution to the maintenance of the whole. That is why I consider even a couple of weeks that I'M away with a little trepidation. What is going to happen here and there when this and that takes place and when perhaps it is an emergency, or when the judgment has to be made, and you cannot run over to San Francisco and ask me, and certainly it would not and it need not be necessary if, gradually, out of the group of people who have certain tasks, certain responsibilities can be understood by each one of them, and leave alone the responsibility of someone else, without encroaching and exercising their desire for power. I call it simply a power influence. It is true in the unconscious world of man; it is that what one calls stepping on someone else in order to reach higher, never mind who you step on. And although it may not take the gross and the crude aspects of politics and conditions in economics, and the search of course for that kind of power connected with money and pride and being admired and publicity and all such goddamned nonsense, it is still with us and it will be with us until you see it first. And when you see it, you have to knock it in the head. You have to make attempts not to talk at such a time unless you can be controlled, for yourself, so that then what you will say will be of benefit to all, and not to your own benefit, solely for your own self-glory.

I want to talk about how will you do the few little things that have to be done. There are a few items of course, quite obvious. The question of collection of money. That is, it will continue here and there and from the different contributions, and also the money which is handled now by my office, where certain activities as yet do not handle it themselves - all such monies, both cash and checks are going to Rhoda. I want one person who has the information, in case I would need it, who then can tell. And I ask each person connected with any

kind of collection of money in any form whatsoever to give that to Rhoda, who will be here at the proper time, and if she cannot be here because of Madison, Connecticut being a little bit further away than Warwick, that then it is attended to in the office, and it remains in that office and no one will touch it until Rhoda distributes it in accordance with certain rules. Cash is retained by her. Checks can be given to John to put in the bank. There is a responsibility on John, which he has fulfilled for the last three or four weeks, of what I call taking care of the payroll. The payroll is of course rising, and it has to be attended to in the right way, particularly since ~~xxxx~~ some of the monies from certain activities go direct to the fund. Then of course those who are active in the activities have to be paid. There are also among such people, what I call, the payroll. Some people I wish to continue with to make sure that they can make a living, and that although they have to learn to stand on their own feet, and where sometimes what they are engaged in may not yield enough money for them to live on, I give them a little help in different kinds of forms, so that then they can augment it by means of work, and in the outer world, earning some money, come to a certain point which I call always the breaking point, where it is just about enough for any one person to live on fifty dollars a week, if he is simple and if he doesn't have too many demands. That, in addition to that, of course sometimes the fifty dollars is not enough, and that there are many debts that have to be paid and different responsibilities have to be attended to - that goes without saying because we are living as a poor group, and we have a great deal of poverty and also a great deal of accumulated stupidity.

So it is a question simply that Rhoda becomes the center point of that and I do not wish to have that arrangement broken. John will receive the money necessary for the payment of the payroll. No other

money. The checks will be deposited by him. I will ask Robert to take care of the expenses for materials, particularly for the weekend and also Rhoda will have to furnish that, to the best of her ability and perhaps, in judgment, if there is not enough cash, ~~that~~ John can draw a check on the accounts, provided there is enough money in the account. And that Robert should collect from the different people on the Tuesday meeting, what is needed for material and express it then in terms of money, very much the way we have been doing, so that then such material can be bought and then be made accountable to Robert who, in turn, tells Rhoda such and such and such has been spent on this and that so that Rhoda can keep her list up to date.

I do not like to deviate from that at all. I do not like money collected, let's say, on Monday or Wednesday to be given to anyone else but as soon as possible to Rhoda. If it is on Monday, Wesley can take it to her; if it is on Wednesday it can be put in an envelope by Steve, and then one of the persons who comes back can put in the office, if Rhoda is not here, for Rhoda to open it and then to see what is what. Because the list of those people who pay have to be kept track of and we ^{to see} ~~they~~ have to have it on the cards/that we're not asking you for money that you already have paid. And that does require attention to that kind of activity.

It also applies to the Guesthouse. You remember when I mentioned yesterday this afternoon we will clean. As you now know, there are four people I call a nucleus among the women which are - it started with Cynthia and with Nicole, then Marilyn and Rhoda have been added to that also to give it a balance. That group - little group - represents all women without exception. The little group is a little easier to manage than a large group because you know, many times with women they love to talk. It's not that men don't love to talk ~~but~~ they are at least a little bit more willing to reach conclusions, although among

men, there are many old maids and old wives. But the tendency among women is usually that they don't come to a conclusion and for that we need four people who will take a responsibility~~ies~~ for all activities in which women are engaged. That is of course the cooking, the taking care of the different things that are connected with it, the buying of food, the different things that have to be done to clean up and attend to the kitchen, the making in advance lists of people who will be cooks and then pledge themselves to be that, all kind of help that may be needed including the cleaning. To that is now added a certain activity at the Guesthouse itself. The principle of the Guesthouse I have explained. I made reference to it last night that gradually or maybe yesterday at lunch, that gradually the Guesthouse will have to live a simpler life, and that there should not be people who really do not belong there, and although time can be given, it has to be done concentratedly with the wish, if they don't belong there, to get out and do somewhere or live somewhere else. It means almost as if then no one would be at the Guesthouse, which I think is quite right, during the day, and only Jim Huntington and perhaps helped by someone, perhaps not. But in any event Jim Huntington does not know anything about cooking and is not responsible for it. The four as a nucleus of the women, will take^{care}/of the cooking arrangement at the Guesthouse in a simple way as I tried to explain to you. For that it is necessary that the Guesthouse as a whole has to be attended to, and I would like now to inaugurate what I call a Guesthouse day for each woman, in turn, the same way as we have a barn day for a man, during the week, that that particular day then a woman is there to clean up and help to keep the Guesthouse clean. That is a free day for which they will not be paid because we don't do that for the Barn man either, and therefore it may limit those who cannot afford it. At the same time, I'm quite certain that if you could consider that a question of honor, that really you

can belong, even if you do that kind of menial work, that then at least you become more and more part of keeping a Guesthouse in a right condition, and to work towards that with the help of other people.

That will be the arrangement for the time being and the kitchen committee or the woman committee - women committee - whichever way you want to call it, will have to organize for that. For this afternoon, the four people, women, are responsible for the cleaning operation in the rest of the Barn. Also they may need a little help in moving some of the stuff, and I will ask Robert to look at that if he can to see that perhaps there are some people available, if we can already get rid of some of the junk that is there.

In general, the whole idea that you now ~~xxx~~, I hope, try to understand gradually is that there is an organization and a need for it in some way or other to tell the different individual persons who may not know, or who perhaps are not sufficiently developed in their own conscience, that there is a place for them to link up with something that has a very definite reason of existence, and a good reason at that because each person can profit by that.

I hope to see very soon that what is then a so-called menu or an arrangement for the eating purposes at the Guesthouse. I would like to have that dove-tail into that what may be made available gradually by the Bakery, but in any event, you know that the quintessence of the kind of eating that I have in mind can take place here at this-- in this place at the Barn. I also must remind you that those who come to the Barn to eat must pay. There are too many delinquents. It is not right. You would have to pay ^{if you want to eat} somewhere else. You don't have your conscience in the right place. There are many things of that kind that still exist. If you take, for instance, the Guesthouse, where you live for twenty-five dollars, where can you live for that money? Don't you think it is a privilege that if you have been there, or still are

there, that that puts an obligation on you? And I have been preaching about that for a long time, and still although it is improved, ~~it~~ is not right as yet simply because you don't understand what you already have, and how little really you pay for it.

Don't misunderstand such statements of me. Don't think that I talk personally about a variety of all of you. I talk in general so that you can take what I say and consider it from your standpoint, so that you will know if it is right and applies to you, or if you just say, no, or whatever superficiality you want to employ, that then gradually you will understand that you don't belong here. I don't believe in firing people or telling them to go. I wished that there was enough of an atmosphere of a certain understanding between all of us that such people who do not belong are automatically excluded. We have to tighten certain rules. Those people who come to Wednesday to listen to tapes or those who come to Monday evening in New York, they have to be invited by a person who has ~~the~~ authority and the understanding of the nucleus. It is not a free opening for anybody just to come in and bring their friends. It has to be understood by anyone who comes there that they have to pay. And I will make strict rules about that and it will be announced Monday - tomorrow evening - and also on Wednesday.

Try to keep in mind what I said in the beginning. I have no interest in playing power politics, and I don't want anyone else to do that. As soon as there is that kind of a cliquishness, because it is based on that - a friend and a friend, and I wash my hands and you slap my back and I do it for you - the mutual admiration society etc. etc. It is not my concern; I have no interest and when I see any tendencies in that direction, I will try to go against it and try to put you on the right road. As I said yesterday, jokingly almost, a birthday is the one thing that makes a person democratic because it's all equal for everybody. I could have said a human body is the same,

or the fact that you can breathe the air for which you don't pay - polluted as it may be sometimes.

I hope you understand these kind of things in the right way I mean it. I would like to go to the west coast and devote my time to them. It is necessary as you know, and when I have a feeling that I can leave things alone, at least for a little while, and that people will work and cooperate/together^{- work}. You can make your own arrangements with the responsible people, the Tuesday, or that what is needed for the maintenance of Saturday and Sunday. Also the collections of money - all of that - Rhoda is the person who will receive it and take care of it. If you have any particular questions ask ~~either~~ her, ask Robert, ask the people who are responsible and you know about to see if you have doubts or are confused, that you can be straightened out.

Don't go too much on your own initiative, even if it is well-meant. It may not always fit the requirements of the totality. If you could have an over-all bird's eye view of the group, if you could imagine yourself sitting on the ceiling and looking at this group, and taking in the different ways people are even when you sit at the table and when you sit and listen and whatever you do, and so forth, whatever is your behavior, if a person from that standpoint - I've called it several times sub spatia eternitatus, as if from an eternal point one looks down on the Earth, that one includes oneself, and it is as if there is a separation possible for anyone temporarily, I would say, walk in his sleep and leave his body where it is, and go up and away from the Earth by means of the wings of a Kerdjanian body. All of that in your imagination, that then in seeing all of them, that you understand that we are here for a purpose together, and as long as they come, that there is a definite reason for them to come. And that it is up to each one of us to try to understand it, and to allow into your own world that kind of an understanding because only that

will push away your selfishness and all the tendencies of self-love and vanity.

You must look at it that way if you work this afternoon here. It's a purpose, an aim, like we say for the Guesthouse to keep it clean, and perhaps paint it, like it is for the cellar here in the barn, to give heat for all of us who will be in this building, like it is for a ~~the~~ cook who takes care of all the mouths she has to feed, like one remembers ones' brothers and sisters, gone and forgotten at times, but bringing them back so that you become part of that what really can have value, like the strings of a net, I've called it, that you are one of the knots and one knot is not particularly larger or stronger or better than another. You have your place. So has everyone else. Upon us, if you want to put it that way, is put an obligation. You may like people and you may not like them, you may not care too much for the group as a whole. You may even say there are no friends, and if I were in outer life, I wouldn't hesitate for one moment to leave everybody of this group and simply say, go your own way, I have my own circle. It's quite right if you have that attitude, but then you miss the boat. You're here for a purpose for yourself. When there is something that is obnoxious to you, perhaps it can be used. When it is too much then you must not be here. Because each person can contribute something to you which you, then, digest, and you have to take in and eat well enough to extract from it - I don't say that you have to be friends with everybody, but you have to work with people. And the aim is not this Earth and it is not this world and it is not this group. The aim is freedom and wherever you will find the means for freedom, it will become legitimate if your attitude towards it and the search for it is based on honesty.

I hope you have a good afternoon today and a good Sunday for the rest of it. If it's not too cold I will play a little bit; if it

is too cold I will play very little.

Have a good day of Sun.

END TAPE

Transcribed E Jessica

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